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323 not often in demand. A very small pot is called *kolo* (Pl. 61*a*, no. 2).
415 The other shape is elliptical, with a lip at each end for pouring. It is called *kepa* (Pl. 61*a*, no. 3). Its main use is for boiling the squeezed oil of grated coco-nuts to be added to pounded taro in the manufacture of ceremonial pudding (see p. 274) by the men.

Barter of pots.

438 Natives from all over Buka and the north-western end of Bou-
436 gainville make trips to Malasang to trade for pots, and the Mala-sang people also bring them, sometimes, in canoes to other villages for barter. Their subsequent exchange for other goods carries them still farther afield. A medium-sized pot can be bought for three sticks of tobacco (the equivalent of one shilling) or an equal value in paint, cloth, &c. A large pot is worth four or five sticks, a very small one may be had for two. They are packed up very skil-
482 fully in the areca-palm fibre carriers (*kōbū*), and are taken to their destination on the backs of the women, piled so high that it seems almost impossible for them to arrive intact, yet they do (Pl. 61*b*).

201 Pots are broken ceremonially by their owners as a sign of anger
765 or grief. The pots of a dead woman used to be broken by the mourners, but this custom is dying out.

323 I have not discovered any use that is made of potsherds. They lie about in large quantities in every village and on the sites of deserted villages. They are not broken up fine to serve as grit in the making of new pots, as is done by some primitive people.

323 The most careful inquiries failed to elicit any legends or tradi-
713 tions connected with the origin of pottery-making, the first potter, or the discovery of the clay. All they could tell me was that the craft had been practised for so long that nobody knew how it started. It is exceedingly flourishing at the present day, and there seems no likelihood of its dying out, or even being modified by the introduction of European tools, for some considerable time to come.

TERMS USED IN POTTERY-MAKING

(*Malasang Dialect*)

323 *Materials and tools.*
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Term	*Explanation*
pētako	a greenish clay, obtained just below the surface soil in the bush.
nimis	substance said to resemble reddish sand, obtained from a hole in the side of a mountain some distance inland.

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operation should be performed either at sunrise or at sunset. If done in the heat of the day, 'the sun would make the wound sore'. 304 852

I saw the nose-piercing operation performed upon four boys at the village of Tung, W. Buka. They took advantage of the feast made for the new men's house, described in Chapter X, p. 389. The ages of the boys varied from about eight to about five; it was said that the youngest was included at his own request. One of the older men operated. I did not know the people well, and I omitted to ascertain whether he was chosen for any special reason. The boy came and sat on the platform in front of the new 'men's house'. The operator first warmed his index finger and thumb against a piece of smouldering wood, then pinched the septum, drawing it outwards. The hole was then made with an iron pig-spear, which was held in the septum for a few moments. In the olden days it was done with a sharply pointed piece of hard wood from the tree called *aviko*, a species of areca-nut. As soon as it was withdrawn a small stick was inserted. There seemed to be no bleeding. The first boy hardly made a sound and did not wince at all. He had a clam-shell nose-piece inserted instead of the stick. The second victim howled and tried to get away, and was held down by another man. The other two, including the youngest, flinched just a little, and whimpered. After the stick had been put in, the operator heated his finger and thumb again and pressed them against the front of the septum, pushing backwards. As soon as the operation was finished, the boys went to the back of the hut, where a screen of sago-palm leaves had been put up for them, dividing the hut into two unequal halves. I was told that they would stay there for a week without coming out. If they looked at a stone or the root of a coco-nut tree, the wound would become sore. At the end of the week they would go and wash it in the sea. Later a larger piece of cane would be given them.

Nose-pieces of clam-shell (*ahuis*) are worn by both sexes and all ages. They vary in size, curvature, and weight (see Pl. 67, no. 7). They are generally kept for ceremonial occasions, a bit of stick or a rolled-up leaf being substituted on ordinary days, but there is nothing to prevent any one from wearing the *ahuis* at any time if desired. Whatever is worn through the septum is easily removable; many people have a habit of moving it backwards and forwards with the index-finger and thumb as they walk or talk. 301 [155] [201]

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it in, and threw the stretcher in after him. Sometimes the stretcher was brought back and kept till it rotted. When the white men came and the natives saw that they buried their dead, they began to do so too. Matarē (a man aged probably somewhere round thirty) said the dead were still thrown into the sea when he was fully grown. If a man died without relatives they just put a rope round him, but otherwise his relatives made the stretcher and carried him carefully.

As soon as a person dies a fire is made inside the house in which he died, lime is sprinkled all round it, and the people present 'pretend to fight' the lime (i.e. flip their fingers at it, as shown by gestures). They all put lime on their ears. This is done for commoners as well as for *tsunaun*.

The body of a *tsunaun* is put up under the roof of the house; a rough platform consisting of two planks is made, and the body laid on it. All the people wail. No one is allowed to touch it or to look at it. It remains there five or six days and nights.[1] Pig and taro are provided for the people from other villages who come to wail (the ritual wailing, *wa'ūr*). They do not all wail all the time, some keep it up while others go off and eat. The near relatives do not touch this food. The pigs provided belong to the dead man and to his relatives. Other people may help provide pigs if they wish, even if they are not immediately concerned. (Matarē said he helped his wife's father, Pinari, when Pinari's brother died, though he was under no obligation to do so.)

The women and girls go to the bush at dead of night (a most unusual proceeding) and fetch coco-nuts and areca-nut and betel-pepper. They take with them axes and knives, but they must not take fire or torches (again a direct departure from ordinary procedure). The men stay in the village. The women come back while it is still dark and put the things they have brought on the verandahs of the dead man's house, some at the front and some at the back.

The women do a special dance which is not used on any other occasion. (This was demonstrated; it was a sort of hop with both feet together, and both hands behind the back.) The conch-shells

[1] No specific means taken to preserve the body were mentioned, but up on its platform it would be exposed to the smoke of any fire burning in the hut. It was not stated whether the fire previously mentioned was kept burning all the time or not.